

VOL. LX

FEBRUARY

No. 2

1906

# The American Missionary

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A Magazine Devoted to Christian Education and Evangelization

AMONG

EIGHT RACES IN AMERICA

White, Negro, Indian, Alaskan, Porto Rican, Chinese, Japanese, Hawaiian

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PUBLISHED BY THE

*AMERICAN MISSIONARY ASSOCIATION*

287 FOURTH AVENUE

NEW YORK

Price 50 Cents a Year in advance.

Entered at the Post Office at New York, N. Y., as Second-Class mail matter.

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The AMERICAN MISSIONARY plans to maintain a high standard as a missionary magazine for the year 1906.

It will be published by the American Missionary Association, monthly, in ten numbers, July and August being omitted.

The field represented in the mission work of this Association is increasingly urgent and important, and the necessity for larger support is apparent.

Brief and interesting items from mission fields, descriptive articles concerning different institutions, discussion of fundamental problems of national importance will appear in the magazine during the year.

Subscription rate fifty cents per year.

## WANTS.

1. A steady INCREASE of income to keep pace with the imperative demand of work. This increase can be reached only by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our educational institutions. are needed to receive the constantly increasing number of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, educated and devoted, for these churches.

3. FUNDS FOR INDUSTRIAL DEPARTMENTS—to purchase implements for agricultural training; to erect shops and furnish tools and materials for instruction and use in the mechanical arts, for carpenters, blacksmiths, tinmen, harness and shoemakers; and to supply the girls' industrial rooms.

4. Our work in Porto Rico calls for a school building at Santurce. It is necessary to successful work.



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We quote Dr. Jefferson: "I suppose all historians will agree in saying that since the discovery of America, the five most neglected men on the American Continent have been the red man, the black man, the yellow man, the white man among the mountains and the white man amid the snow. These are the men under whom the American Missionary Association has placed its strong arms, and into whose heart it has breathed the spirit of Christ. Other organizations have done great things in His name, but none has been truer to His spirit or imitated more closely the method of His work."

Words like these have had many endorsements for now nearly three score years. Those who are nearest to our work know that this testimony is true. It is never more true than it is today. Our schools are filled with eager students who are coming out of darkness into light and who are to be the hope of the Christian future of their people. Our missionary churches are, one by one, coming into self-support and are putting on strength and self help to save the world. We glory in what is being done by our sister societies and our prayers mingle with theirs for an increase of the sense of responsibility on the part of those who pray "Thy kingdom come." We know that the trust which has been committed to us is near to the heart of Christ and we believe that this people, if they will really stop and think, will not remit their interest in His work nor allow such an appeal to Christian faith as ours to suffer.

We ask the pastors and the people of the churches who believe in the American Missionary Association to pardon our importunity. We must not increase our indebtedness. We must, on the other hand, reduce it in this time of general prosperity. May we not rely upon the consecration and devotion which has not failed our work in days gone by, and so largely increase the receipts in our treasury that we shall

complete this year without debt and without further crippling most necessary and successful work.

When our Lord "saw the multitudes who were as sheep without a shepherd" it is said that He was "moved with compassion." We know that we have His compassionate love for these neglected peoples to whom we have been sent. May we not ask at this time when so many are praying for revival of religion in our land that it will lead the Christian people who believe in the work committed to this Association to bring the tithes into the storehouse and realize the blessing of grace that will come to those who carry it to others. We ask careful attention to The Appeal which follows:

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### PLEASE CONSIDER.

#### WHY ?

#### A STRAIGHTFORWARD APPEAL FOR AN INCREASE OF GIFTS TO THE AMERICAN MISSIONARY ASSOCIATION.

**The Work.** Why do we make this appeal? The work for which the churches hold the American Missionary Association responsible compels us to make this appeal. Among the Negroes in the South, the harvest of years of patient labor is ready to be gathered. Schools and churches of this Association have borne a fruitage that promises great things for the future. Negro pastors and teachers are prepared for large work among their race. This great opportunity demands large increase of support.

The Highlanders in the mountains and the humble white people in the lowlands of the South also present immediate and impressive needs. The Chinese and Japanese in our country furnish a department of our missionary work and back of them lies the great work in these vast nations.

The Island Territories plead with importunate earnestness for help. This Association has responded to this appeal in Porto Rico and Hawaii. The work means the redemption, physical, intellectual and spiritual of millions of our own fellow-citizens. Is it not worthy of increased support?

**The Responsibility.** The responsibility for this work rests with you brethren of the churches. We of the Executive Committee and official board are simply your ser-



vants and agents in administering such funds as you place in our hands. If there is glory in the work it is the glory that belongs to the churches of Jesus Christ. If the work lags and is insufficient for lack of funds the responsibility is still with the churches. Under the Constitution of the American Missionary Association this responsibility is close and immediate, resting upon you who make up this constituency. This gives us a greater confidence in presenting this appeal.

We make this appeal definite and concrete. We appeal to every church in our Congregational fellowship to make a contribution to this work. Even though this contribution may necessarily be small, it is surely possible and means great things

**The Appeal.** for the work. To churches already contributing an increase of 25 per cent. on the gifts from living donors would mean Two Hundred Thousand Dollars to the treasury this current year. This would make it possible to close the year without additional debt. If every pastor will make it his special duty to ascertain just what was given last year by his church and urge an increase of 25 per cent. this problem will be solved. Will not you who read this appeal with the hearty and cordial interest which you have manifested in this work, take the appeal to your own heart and see to it that your church at least increases its gifts 25 per cent.?

In the interest of the Master's work among these needy millions,  
Yours sincerely,

JAMES W. COOPER,  
CHARLES J. RYDER.

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**Acknowledgment.** We appreciate the heartiness with which the readers of THE AMERICAN MISSIONARY are subscribing for it. Our subscription list in January greatly exceeded that of January last year. The subscription price is only fifty cents, and quite a number of persons have sent a dollar in payment for two years. We look for a still larger number of subscriptions in the month of February. It means much for our work.

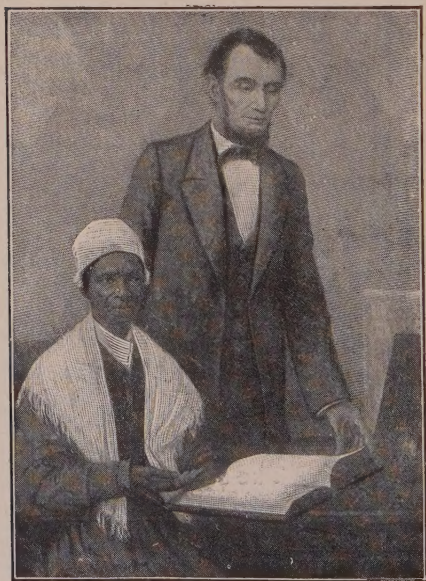
Pastors and Life Members and Sunday-school Superintendents are entitled to a free copy of the magazine if they so request. Many such,

however, have sent us their subscriptions. We hope to hear from every reader of the magazine.

**Treasurer's Note.** The donations to December 31st, the first quarter of our fiscal year, were about 16½ per cent. more than for the same quarter last year. This is very encouraging, but an increase of 25 per cent. is needed for each quarter of the year.

**Pastors Please Read!** In planning contributions, may we not expect an increase of 25 per cent. in gifts from the churches, the Sunday-schools, the Christian Endeavor Societies, the Women's Societies and the individual contributors? The imperative need of the mission fields requires this increase to maintain the work—never more hopeful, never more urgent—and not add to the present indebtedness of the Association.

The readers of **THE AMERICAN MISSIONARY** will be interested in the unique photograph of Abraham Lincoln and Sojourner Truth. It was taken at Mr. Lincoln's request in 1864. President Lincoln took this means to show his respect for the woman and his interest in her race.



Courtesy "Christian Herald."

PRESIDENT LINCOLN AND SOJOURNER TRUTH.

Sojourner Truth was born a slave in Georgia in 1780. After securing her freedom she came North and became quite famous as a lecturer. Of an intensely religious nature she never lost her faith in the darkest days.

In connection with this and our Lincoln Day collection, we make quotation from **THE LIBERATOR** under date of Jan. 13, 1840. It is a report of the doings of the House of Representatives and reads as follows:

"Mr. Lincoln—a member from Massachusetts—presented sundry petitions, praying for the abolition of slavery and the slave trade in the Dis-



trict of Columbia and in the Territories of the United States. Mr. Cave Johnson moved to lay the question of reception on the table.

"Mr. Lincoln said he wished it to be distinctly understood that he made no motion for the reception of the petitions. He took the ground that, under the Constitution of the United States, the people had a right to send their petitions to the House, and that the House is bound to receive and hear them.

"The question was then taken on Mr. Cave Johnson's motion to lay the question of reception on the table and decided in the affirmative—yeas 131, nays 68."

"On the 15th a member submitted the following amendment to the rules, viz: *"That all petitions, memorials and papers touching the abolition of slavery or the buying, selling or transferring of slaves in any State, District or Territory of the United States, shall, upon their presentation, be laid on the table without being debated, printed, read or referred, and no further action whatever shall be had thereon."* It certainly is interesting to read in a well preserved issue of THE LIBERATOR, printed in 1840, this action by a Mr. Lincoln of Massachusetts, a man of the same name as that of the future Congressman and President from Illinois. In the amendment to the rule, which is finally carried, we get a look at Congress in 1840, and the feeling in the House with respect to slavery at that time.

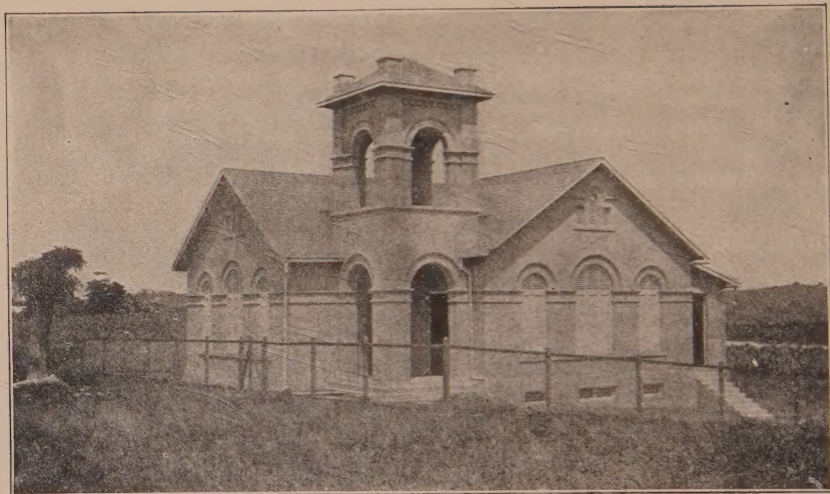
Rev Dr. Scudder, who came at the instance of the

**Rev. Dr. Scudder.** American Missionary Association to bring tidings from Hawaii and to present its missionary work, was greeted everywhere with pleasant welcomes which we hope will be productive in the future of results sufficient to meet the additional appropriation called for by taking on this work. As yet the financial returns are far from sufficient. Dr. Scudder made a strong plea for the Hawaiian work, and we hope that the pastors who heard him in Worcester—and others in their own churches—will see to it that he is not disappointed. Our prayers go with him in his faithful work in his island home.

The assistant pastor of Shawmut Avenue church, Boston, has shown what one person who is interested can do in helping our missionary schools.

#### **Helpfulness.**

He has collected and sent six pianos, one organ, 1,500 volumes of books, barrels of clothing, lamps, etc., to some ten schools. We are grateful for such co-operation.



FAJARDO CHURCH.

**The 1st Congrega-  
tional Church at  
Fajardo.**

The church at Fajardo, which has just been completed, is now in a condition to exert a much larger missionary influence than before. We are glad to know that Secretary Cooper is to make a thorough missionary tour in Porto Rico during this month of February. He will acquaint himself with our schools and churches in that island.

**Revivals in Our  
Schools.**

The week of prayer was generally observed throughout our system of schools. We are hearing of precious results from these meetings, and from those which have succeeded them. Many young people have entered upon the Christian life and rejoicing in it.

**Avery Institute,  
Charleston, S. C.,**

Is making preparations for a celebration of its fortieth anniversary. It has a shining record of service in the lives of hundreds who have received their direction and impulses under its instructions.

**Pleasant Hill and  
Grand View.**

We receive cheering tidings from our schools among the mountains at Grand View and Pleasant Hill. The principal of Pleasant Hill writes: "Every place in the two dormitories for boys is



full, and some rooms have three and four persons in them. All but three rooms in the girls' hall have three girls in them. Our normal room lacks only a dozen students of having three students at every desk." We receive pleasant information from Grand View. The new principal, the Rev. Arthur V. Woodworth, is successfully directing the institution and wisely developing it. Our readers must always remember when we speak of schools that we are not speaking merely of education. These are Christian centres where the precious influences of the Gospel create the constant atmosphere.

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Several of our schools are so overflowing full  
**Extra Teachers.** that teachers not originally appointed on our schedule, and for whom no appropriation has been made, necessarily had to be sent to meet the imperative demand. It would aid the Association greatly if those who know what a Christian education is worth to young people and to a home, would send us special gifts to meet these special expenses. Perhaps some who read this may be moved to help in this way.

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**Dr. Bradley,** WE LOVE to quote the prophetic men of the South who do not fear to speak plainly for their brethren of another race. The following are extracts from a sermon by the Rev. Dr. Bradley, of Atlanta, Ga., Southern born and Southern educated:

"More than twenty years ago, Bishop Atticus G. Haygood, wrote a little book called 'Our Brother in Black,' in which he called attention to the opportunity of the strong to aid the weak and make his burden as light as he could. The book was one of the signs of the times; the pity is that it was not an index of the sentiment of a larger number. It was not to be expected that all would agree with Bishop Haygood. Nobody expects that the views herein expressed will meet with the approval of lynchers, apologists for mob murder, or of demagogues who get elected to office by appealing to the race prejudice of the ignorant. However, the Christian sentiment is growing. There are three intelligent white men in the South to-day who sympathize with the thought of Bishop Haygood to one who sympathized with it in 1882, when the book was written.

"What an opportunity faces the people of the South! Eight million sons and daughters of our old slaves are about our doors in need of that which we have to give.

"The fine spirit of the old slave and black mammy, at whose breast

many of us nursed, is not wholly dead, and it can be brought to ascendancy again. I can recall that within the last ten years I felt a sense of perfect security in leaving wife and mother in a little village, when Peter Hays, Jack Shields or Josh Hendricks sat guard on my doorstep.

"It should be our effort and our pleasure to make the whole race as good, as honorable and as trustworthy as these. We should not stop even there, but should seek to bring them to a degree of social purity, civil integrity, intellectual merit and moral worth and stamina equal to the finest Anglo-Saxon gentleman that ever lived.

"To set before oneself a lower ideal than that for any race, whether Malay, Mongolian or Negro, is to refuse the plainest application of Jesus Christ's doctrine of the Fatherhood of God and the Brotherhood of Man. Benjamin H. Hill used to say that 'Cowardice takes no baser form than that when strength oppresses weakness.' But not to speak of the wickedness that puts hindrances in the way of the lowliest, the man who refuses to extend a brotherly hand to the poorest, humblest, most ignorant and most sinful of all God's children, whatever else he may be, is not a Christian."

### THE WORK AMONG THE WHITES ON HOOD'S CANAL.

BY REV. MYRON EELLS, D.D.

The S'kokomish Indian Reservation in Washington is about thirty-six miles north of Olympia, the State Capital. The S'kokomish Indians live on lands allotted in severalty, and in the months of September, October and November, when the salmon are running in Hood's canal, depend largely on fishing for a living.

Rev. Myron Eells, D.D., is reported by the Commissioner of Indian Affairs to be doing an excellent work among the Indians. Dr. Eells has been engaged in this work over thirty years. The report adds: "How great and noble it is to sacrifice one's whole life, as has this man."

In the last report we read that the girls have received considerable knowledge of general housework, etc., and that the pupils have made marked progress in industrial and schoolroom work, and that the Indians on this Reservation are progressing in civilization slowly but surely.

Dr. Eells is the son of Rev. Dr. Cushing Eells, who went to Washington in 1838 as a missionary to the Indians. He was graduated in Pacific University, Oregon, in 1866, in the first class which graduated students with public exercises. He was graduated from Hartford Theological Seminary in 1871. As a trustee of Pacific University and also of Whitman College, he has been prominent in the work of higher education. He is the author of several volumes, one being "The History of Indian Missions on the North Pacific." Dr. Eells is well-known in the educational, scientific, and historical societies of Washington, as well as honored for his missionary devotion. He is sixty-three years of age.

For thirty miles north of the S'kokomish Reservation, on Hood's Canal—a branch of Puget Sound—are some white settlers. The S'ko-





REV. MYRON EELS, D.D.

*Missionary to Shokomish Indians.*

Canal often remind me of those, for they are mainly on its shores, or on some small stream which empties into it, but with the further disadvantage that the shoe-string is cut into many pieces, and these pieces are far apart and small. This always makes the congregation small. It is a large congregation when thirty or thirty-five gather together. If I could only get all the people who attend church in the twelve or fourteen settlements where I preach into two or three congregations, it would be very much easier and more inspiring to me. I simply have to take things as they are. Still I have never been able to feel that it would be right to desert them all, for seldom are any of them visited by any other minister. Besides these settlements there are eight logging camps on the Canal, with about a dozen to one hundred men in each, for the Canal is pre-eminently a logging region. The shifting population is another difficulty. Logging men are constantly coming and going. Very few ever stay in one camp through one season. At one camp where there were over one hundred men, I preached in November. In February I was there again, but not more than half a dozen of the one hundred men were there.

Going down the Canal from my home there is a good road for eight miles on one side of the Canal; after that none. As the settlements are on both sides of the Canal it is often necessary to go so as to be

komish river empties into the canal at the Reservation. Up this river for ten miles are other settlers, among whom five small Sabbath-schools are sustained. About once a month I try to get away on a Sunday to preach to those from ten to thirty miles distant, who seldom see any other minister.

When I first went to Walla Walla, in 1862, it was believed that nearly all the land good for farming was the bottom land along the streams. These bottoms were narrow so that, as a general thing, the settlers were one above the other on the stream but not on opposite sides. For this reason they were called "shoe-string settlements." They were long but with very little width. The settlements on Hood's



SCHOOLHOUSE ON A FLOAT—TO MEET THE NEEDS OF A "FLOATING POPULATION."

able to cross the Canal, which means to row my own boat. On one trip I rowed eighty-two miles and walked eighty-eight. One Saturday, I rowed about fourteen miles in a heavy rain. Sunday I preached twice at Lillywaup and Humahuma, and rowed nine miles, and it rained most of the time. Monday I came home, eighteen miles against a light head-wind, but in a steady rain all day, rowing with three coats on, two of them rubber, in order to keep dry. The Skokomish River was so swift by that time that it took me two hours to come up a mile-and-a-half. Two weeks previous I went to Holly, twenty miles on the steamer, where I preached on the Sabbath. A woman had died a few miles from there and I had been sent for to attend the funeral. In order to do so it was necessary for me to walk twelve miles to Dewatto, where I could again take the steamer. About eight miles was through the snow a few inches deep. In January I was called to Clifton to a funeral. Rather than row a boat there





S'KOKOMISH SCHOOLHOUSE FOR INDIANS—USED ALSO FOR CHURCH SERVICES.

(seventeen miles) and back, I rode horseback twenty-eight miles. Then I was taken in a buggy twelve miles to the cemetery over the most hilly road I know of in this country—and I have been over most of them. After dark I returned to Clifton (fifty-two miles) in a heavy wagon and had supper about ten o'clock. The next day I rode home in a roundabout way, thirty-two miles, besides walking four more. I often ride from fifteen to twenty miles on Sunday and hold three services.

Does it pay? In a money sense, not very well. Nor do I see the conversions I should like to. I can be in any one place so seldom that I cannot do as effective work as I would like. Still I fully believe that it pays. I once had two men and a girl walk three-and-a-half miles to hear me preach, at Harrison, follow me to Holly, six miles, to service in the afternoon, walk back two and-a-half miles to a house where I stayed all night and where we sang until ten o'clock, and then walk home, nineteen miles for them on foot.

One old lady, between seventy-five and eighty-five, has walked seven miles in coming and returning in order to be present at church services. Once a man took his wife in a wheelbarrow and wheeled her

nearly half a mile because she had been sick and was not strong enough to walk that distance. "You do not know how we have enjoyed this," said one Christian lady to me at the close of a service where there had not been any preaching, I think, for years. I put Ralph Connor's 'Black Rock' into one logging camp, and when I went again I was told that every man in the camp had read it except one, and he was a newcomer and was then reading it. There were nearly a hundred men in the camp. I now want to put his 'Man from Glengary' into a number of the camps as soon as I can get the money to buy them. Besides preaching, I often send *Christian Herald*s into the camps. Two or three persons in the East are sending them to me for this purpose after they have read them. Being large and pictorial, I am sure the men will read them better than any other religious paper of which I know. People from Seattle have sent me a large number of magazines, such as *McClure's*, *Scribner's*, *Harper's*, etc., which I also send or carry to the camps. I have received very hearty thanks for these. Into them I generally put an illustrated temperance and gospel tract or paper. I also send to the children on the Canal, who never can attend a Sunday-school, sixty or seventy-five Sabbath-school papers a month when I cannot go where they live; and I cannot get around to all these places once a month by any means. I have paid for some of these, but a large number of them have been sent me by various parties of those left over by different Sabbath-schools. I hear very often from these in a very grateful way. Often they are the only religious reading the children ever get.

It is hard work, and in some respects discouraging, yet there is joy in it, joy in knowing that I am where I am needed, as the field has for many years been entirely deserted by all other ministers, and a joy which comes from the nearness of the Saviour, so that at times I cannot begin to find words to express the praise I wish to give Him for His presence and His goodness.

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The importance of our work among the Chinese on the Pacific Coast is seen anew in this letter from Dr. Pond. We are reaching China at short range in a most effective and hopeful way. He writes:

**Chinese on the Pacific Coast.** "On the last steamer, the Korea, no less than forty Christian Chinese sailed for their native land. Not all, of course, were from our missions, though the leader was and a large proportion of his companions. That leader is Ng Roy, for several years one of our missionary helpers, and for nearly two years stationed at Sacramento. He



asked me for a letter to the captain of the steamship, requesting the privilege of holding a gospel service among his Chinese fellow-passengers every day. I wrote the letter eagerly and secured an endorsement of it by a prominent official of the company, so that I have no doubt that the assault began the very first day after the company left our shores. There are a goodly number of earnest and intelligent speakers among them besides Ng Roy. I am sure that there will be vigorous testimony borne for Christ. A farewell reception was given them in our Central Mission Chapel. It was crowded to its utmost capacity. There were songs and a prayer in English and a brief address by myself;—otherwise the service was wholly in Chinese. But the attention given was such that no one could doubt that the very apparent earnestness and brightness and vigor of the many addresses was a reality. *Ng Roy takes with him \$1,700 in gold entrusted to him by our brethren for the erection in his village of a chapel which he expects to make a centre for missionary enterprises in all the villages round about.* He will doubtless meet with opposition and persecution as others of our brethren have in similar undertakings, but he will succeed, as they have done.

“Among those who have gone are some of the choicest spirits among our brethren. Mrs. Rhodes, of our Central School, mentions one of them as the pupil upon whom she could always depend; always helpful,—and sacrificing his own interests if thereby he could make her work tell for salvation to others. Mrs. Kinsley, of Sacramento, tells of the great vacancy made in her school through the departure of six besides Ng Roy. She speaks particularly of one whose loss will be most felt: ‘He is such a good, faithful man and an earnest Christian.’”

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**Naguabo,**  
**Porto Rico.** From our mission at Naguabo we receive interesting intelligence. Our teacher there writes us that there is a strong desire for the Bible and the truth among all classes. The intelligent class are inquirers as well as the poor and ignorant. Naguabo is a town of about 2,000 people—a good centre for a number of large plantations.

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**Yabucoa,**  
**Porto Rico.** Rev. Otto J. Scheibe, who, with his assistant has been holding meetings in the home of the postmaster of Yabucoa, writes that he is enjoying the blessings of real missionary work, which is progressing very hopefully.

**A UNIQUE OPPORTUNITY.**

BY REV. AMORY H. BRADFORD, D.D.

It is found in the Sandwich Islands where the Chinese, Japanese, Koreans, have recently come by the ten thousands; where the native race is dying out, and where those who are only nominally Christians are hurrying in throngs every year. Those islands will have to be won to Christianity and to civilization a second time; but the second campaign will be more difficult than the earlier one because the first missionaries were confronted only by barbarism, while those who go now have to compete with various ethnic religions in a high state of activity and with, what is many times worse, the paganism of much of what is called modern civilization. If the object of missionary effort is to reach with the Gospel the Chinese, Japanese, Koreans, they are to be found in multitudes on those beautiful islands and five thousand miles nearer than the lands from which they have come.

Providence seems to have ordered events so as to make Hawaii the most important field for training of Christian missionaries which this world has ever known. There the representatives of vast Oriental empires may be evangelized, and there prepared to return to their own people with the message which they have received and tested. The more I think of the conditions prevailing there, the more it seems to me that it would be part of wisdom for the various foreign missionary societies to mass their efforts at that point; and thus to prepare a great company of Chinese, Japanese, and of other nationalities to carry the Gospel and its attendant blessings to the Orient.

Who may best lead in developing such a form of missionary enterprise? Surely those who have been most familiar with the field in the past and who are doing the most for it now. The Christian foundations laid by Coan, Bingham and their great compeers still remain. The story of their heroism and Christlikeness is the brightest page in Hawaiian history. Such a story will not soon cease to inspire. But there is another fact still more significant. Just now we have in that land a leader who is more influential, more widely trusted and better fitted to be at the head of a great missionary crusade than any other man of recent years.

Doremus Scudder has been divinely called to be the Apostle to the Sandwich Islands. I have late information, from an impartial and non-Congregational source, and I know whereof I speak. He is the most influential religious leader there. He is trusted, honored, loved, by all classes who wish better things; and he is able, consecrated and enthusiastic. The people are ready to follow him. He has been a missionary in Japan and knows the Japanese; he has been



a pastor in this country and is in sympathy with those who contribute to carry on the work ; and he believes in the importance of this ministry to Orientals on American soil.

These facts should not be overlooked. All eastern Asia, by its representatives, is at our gates ; those representatives will make the best foreign missionaries ; the possibility of reaching them with the Gospel and of training them to be its messengers is ours. We have the field, the material, and a superb and inspiring leader. Is not this a unique opportunity ? Whatever the cry from other lands, for a little time at least, this appeal should have no second place with those who desire the evangelization of the world.

To the American Missionary Association this service has been especially committed. It ought to lack neither for men nor for means to go in and possess the land as the heroes of an earlier generation did in their time.

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### INDIAN AND ALASKAN MISSIONS.

REV. W. H. G. TEMPLE, D.D., CLEVELAND, OHIO.

Concerning this type of man we call the North American Indian, I have come to several pretty strong conclusions, which you have often heard but which all of us need to have dinged into us until we cannot get away from their thrilling influence. The first is that he is an ousted Indian. He had original possession of this country, and has been obliged to surrender his manifest rights to the demands of so-called civilization. There were no boundaries to his domain. The earth, as far as he could see, was his. The paths of the forest, the waters of the lakes and rivers, the mountain heights and the deep gorges, the plains and the prairies—the whole land, from sunrise to sunset—it was all his, indisputably his, and would have remained his, but for the fact that he was overpowered in the struggle, and corralled into smaller and smaller portions of it, as this benign thing we call civilization marched in triumph from seaboard to seaboard of this new country.

It is a mighty change from the boundless prairies and the overlapping mountains to a Government Reservation ! It is a mighty upheaval in a man's nature when he is ordered to lay down his weapons of war and of the chase and take up the unromantic spade and hoe. There is a vast difference between being a free hunter and a common drudge. I am speaking through the Indian's lips now. There is sense in his words from his standpoint. We must all admit that. You see, then, how easily an element of injustice may get into a spirit of improvement. The Indian's bow and gun were his best

possessions. He looked upon the hoe as a contemptible exchange for his primitive wealth. He considered himself to have been robbed and cheated. Hence, he fought. Wouldn't you have done the same thing?

The white man did not stop to consider the equities in the situation. He merely said: "The red man is in my way," and he drove him before him. He has been doing that ever since when he has been actuated but by the desire for extended civilization. Farther and farther away has the Indian been forced to remove, until his stamping-ground has been the synonym for the frontier. Generations have gone by since the first wrong was committed, but the remnant of his race has not forgotten it. The campfire has lit up the countenances of those who have handed down the thrilling story from father to son. The resentment may have been getting fainter and fainter, but the echo of it still remains. It will take years of honest reparation to wipe out its memory. The fact ought to be a spur to our very best intentions for all the future. The Indian has been ousted. Ousted!

My second strong conclusion is that there has been a good deal of bungling in the attempt to make reparation to the Indian. It has not been an attempt so much to make reparation as to civilize the Indian. To repair a moral wrong there must be the application of a moral remedy. The emphasis in legislation has not been put sufficiently on that word—reparation. It is one thing to relieve; it is quite another to restore. A man who has swindled another out of a fortune can hardly repair the damage by taking care of his victim in his decrepid old age. The Indian was defrauded out of his original rights in the land. The Government has wisely decided that he should have land returned to him sufficient for his comfortable living, and that he should hold that land in severalty. That is an advance for the individual Indian. He is protected not only against the white man's aggressiveness and greed, but against the encroachments of his brother red man, as well. That is, he is protected in the title. He must also be protected by the most rigid enforcement of the law. Further, the Government has undertaken to educate the Indian. That is another splendid provision.

This nation is, intellectually, the outcome of its educational system. Too much emphasis cannot be put on mental uplift and discipline. But in the execution of its splendid idea there has again been a good deal of bungling. The schools have been too far away from the people. The enforcement of the education laws upon the Indian children has worked havoc with the family life. Nothing has been more pathetic to me than the incidents I have read of the disruption



of many an Indian home by this arbitrary law. We, as a nation, ought never to make a mistake like that. Anything that threatens the fireside shakes the foundations of the body politic. When the tenderest of all relations that cluster about the hearthstone are ignored, only disaster can follow. It may be argued that the Indian has been individual and tribal in his characteristics, rather than domestic; and that, therefore, his home could form but a small part in the scheme of his development without serious detriment to him. That is an argument that soon stultifies itself. Why has he been given land? That he may build a home, and so cultivate a domestic nature.

Behold our scientific Christians, when they come to educational methods, taking the very opposite course by their bungling, breaking up the very home they have attempted to establish. The assumption that the Indian has not a domestic nature worth regarding is not true. One has only to read to be convinced that the parental instincts are strong in the aboriginal nature. The Indians love their children. Considering their advantages, we may well be astonished at the care of their training and the affectionate regard for their welfare. This is an instinct divinely placed in every human breast, in some, perhaps, in greater measure than in others, but never to be ignored or even slighted. Upon the establishment of the home and the furthering and cultivation of all the domestic virtues depend the complete amelioration of the red man's woes and the fullest reparation for the red man's wrongs. After going over the whole question of the Indian's treatment by the nation, I am forced to the conclusion that, while the Government has meant well, it has exceedingly blundered, because professing to be paternal it has forgotten to be parental.

My third conclusion is that the *American Missionary Association* is on the right track, and that if Congregationalists want to do their part in doing justice to the Indian, they would better see to it that funds are provided this great organization to carry on its beneficent work to the fullest possible extent. This Association is parental in the highest sense. It guides without rendering its wards imbecile in their dependence. It educates for manhood, womanhood, home-making and citizenship. It loves even unto salvation. It goes forth in the spirit of the Christ to heal the body, illumine the mind and save the soul. It is not only Christian in its principles, but also in their execution. The central thought in that hard word—reparation—is continually before them. They seek only the best, incontrovertibly the best, and bring that to their brothers in red, as the expression of their deepest sense of justice, and their highest thought of Christian ethics, as well.

I draw two or three conclusions:

*First*—This Association, prompted by the highest motives, goes forth filled with loyalty to God and love to man. It gets a vision of Christ, and then sees this perishing race, and realizes that the one was intended for the other. It looks upon the helpless and blood-stained hands of Calvary, and then beholds the helpless hands of this despised people, and knows that the divine submission was intended for this human upliftment. It hears the call of heavenly command, and catches the plaintive tones of earthly distress, and as they commingle it finds its field of operation and the natural expression of both its loyalty and love. No impelling force can ever equal this divine-human motive. The Cross of Christ must always be infinitely more than the laws of men in the civilization of any race.

*Secondly*.—The highest motive always seeks the best methods. Love is the greatest inventor in the universe of God. Let love alone for a method. It will set the coldest plans on fire. It will twist the tangled skeins of discord together, and make harmony out of them. It will pick up the failures of all other workers and make successes out of them. What legislatures will take sessions to accomplish, it will bring to pass in the twinkling of an eye. Armed with such a motive, this Association has always been able to employ the best possible methods. It has appealed to those heroic qualities of the red man, which have made him strong among men, and then has Christianized them. It has taken that exuberant fancy, for which his race has been noted, born of his contact with the forests, the mountain streams and the rugged rocks, and has filled it with visions of God. It has found that spark of domestic love burning in his breast, and has blown it into a holy flame that has turned his camp-fire into a hearthstone and his wigwam into a home. It has schooled his mind to think clearly, to reason correctly, to plan practically and to anticipate coming needs and provide for them. It has opened up in his soul a desire for better things, and has brought him into such close contact with the Christ that his whole life has been remodeled, and his whole nature transformed. It has made him none the less an Indian, but much more a man. The methods it has used have been those which science and religion have most highly approved. There are no better. There can be no better.

*Lastly*.—The results have justified both the motive and the means. The story of actual missionary experience has been a thrilling one. Full of exploit and heroism, it has been full of tenderness and romance also. No enumeration of the actual results could begin to give a correct idea of the faithful work done, or the gain to the nation.



Twenty-two churches established, sixty outstations organized, eighty-five missionaries and teachers employed, (both native and white) two hundred and eight pupils enrolled, fifteen hundred and thirty-eight Sunday-school scholars, sixteen hundred and twenty-nine church members active in the churches, and \$3,000 contributed by the natives for church support and benevolence, do not tell adequately the results accomplished. No mere figures can tell that story. The intellectual influence of the schools of our Association, and the spiritual power emanating from them and the religious institutions connected with them, cannot be arithmetically estimated. The real result of all these efforts is character, and that refuses to be tabulated. Let me quote a single instance of what was done for one prominent Indian warrior, in this regard, and that may suffice for an illustration of many another case: Yellow Earrings was one of Sitting Bull's bravest warriors, and followed him to the last. He was a fierce fighter of the white man. He would be considered by those who knew him to be a test case for the gospel to act on. Writing from the station where Yellow Earrings dwells, the missionary says:

"The work among the old people is such a blessed work. These old Indians have such strength of character as only the chase and war could develop—tender and kind of heart, fearless and strong. I called upon an old man, Yellow Earrings by name, to pray at one of our meetings. I am sure the prayer reached the heart of Christ. He said:

'Saviour, be kind to me and bear with me. I am an old, ignorant man. I grew up without the Bible, and knew nothing of Thee in my youth. Though I try now to follow Thee, I often lose the way, not because I do not want to go in the right road, but because I do not see clearly. Bless my people and be merciful to us. When we sin, wipe out the sin, because we love Thee, and Thou did'st die for us.'"

Isn't that beautiful? Isn't it also practical? Oughtn't an Association that does that kind of work among the Indians of our country to receive the heartiest kind of support from our churches? Isn't it a shame for this Association to have a dollar of debt? Ought not our churches rather to increase, yea, double their contributions, that a grander work than ever may be done for this ousted, bunglingly treated, but partially developed race? I plead earnestly for the rights of the red man. I plead as earnestly for the help of the white man.

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IF you want a man who will stand his ground, who will carry his burden and not whine, get the thoroughly well-drilled, trained man every time.—*Bishop Haas.*

## OUR RESPONSIBILITY FOR THE WEAKER RACES IN AMERICA.

REV. WILLIAM L. TENNEY, D.D.

*Western District Secretary of the American Missionary Association, Chicago.*

Our responsibility for such a work as God has committed to the American Missionary Association is the expression of our loyalty to all that is fundamental in our life as Americans ; loyalty to all that is essential in the religion of Jesus Christ ; loyalty to all that is of God in our historic Congregationalism.

If we believe in anything as Americans we hold with the immortal words of the Declaration of Independence that among the inalienable rights of men are the enjoyment of life, liberty and the pursuit of happiness. If there is any responsibility connected with the fact that we are Americans, lies it not in our obligation to secure the enjoyment of these rights to all the members of every race in America? Four million and a half of ignorant Negroes in America to-day constitute a blot upon the fair fame and name of America, and are a menace to all life in America simply because they are utterly without capacity to enjoy their inalienable right of life.

The unit and safeguard of our American civilization is the home. The menace of our civilization is the mob. The ignorant, unmoral Negro in the Black Belt, left to himself, knows no more of a healthful home life than he does of the higher mathematics. The unit of his life is the tumultuous assemblage in too many cases falsely called a church. Life is not life in the one room cabin where the parents may be married or not or may seek a new mate whenever they will ; where discipline is either brutal in its passionate severity or absolutely lacking ; where the food is not only scanty but improperly cooked and eaten in irregular, often voracious, fashion ; where, without regard to the laws of health, cleanliness or common decency, the whole family herd together. Tell me not that under such conditions the right ideals of the home can be developed or any true conception of the life which belongs to an American be acquired. The ignorant Negro's only relief from such an abiding place is the disorderly church, where in too many cases the preacher, the direct descendant of the medicine man of African barbarism, is even more immoral than his savage prototype. Where in such a condition lies our responsibility as Americans? In this, every institution connected with the American Missionary Association is concerned, first of all, with the granting the Negro his inalienable right to enjoy life as he is taught by the contagion of a healthful example and the patience and persistence of love,



the blessedness and naturalness of a true, pure home and of a right nurture. Go with me to the homes of the parents of those students in Talladega who have there learned the significance of the home life. You find that the one room cabin has given place to the modest cottage and the ideals of the child are little by little being established in the minds of the parents. The conceptions of what constitutes a better home life are, of course, crude, but the leaven which has transformed the Christian home life of the Saxon is beginning to work. The home which sends children to Talladega becomes in its black community a center of a purer life, an inspiration to greater order and cleanliness in the other homes which have never been brought directly into touch with our schools, which should rather be called model settlements than schools.

But the leaven is stirred most vigorously in the meal of black social life as the students trained in our institutions marry and establish homes, which from the very beginning are built upon the sure foundations of purity, of order, of obedience and of cleanliness. Such homes as these are now to be found, thank God, in every Southern State and from such homes springs the hope of the Negro race of life. We are now training in many of our institutions the children of our former pupils. If our comprehensive system of education has been a failure we should discover it as we receive such pupils, but of them our veteran educators of the South can say that the children are far more responsive to every inspiring influence than were their parents because they have grown up in the midst of the healthful atmosphere of a true home and a sympathetic appreciation of their needs and aspirations such as was necessarily denied their fathers.

There came not long ago into my Chicago office a young Negro, who three years before had been graduated from Talladega, whom I would present to you as an example of the liberty which so many of the Negro race are now enjoying by reason of the industrial training of our institutions and the fact that in the majority of them efficient service is required in return for all aid which is granted. After answering the questions of this youth in regard to Talladega and telling him of the new era of prosperity and influence upon which it was entering, I turned to him with my questions and found that he was completing his three years' course in the Chicago Dental College. "How have you supported yourself?" I learned that within two weeks after coming to Chicago he secured a position as driver of the paper delivery wagon of the *Chicago Chronicle*. This meant that he must be in his place on the driver's seat at half-past one every morning no matter what the weather; that he must drive from paper station to station

throughout the great city until seven; then he went to his breakfast, and then to the classroom and the study. Knowing the proverbial fondness of the Negro for a nap, I said, "You must be forced to take a nap every day in order to do your work." "No," he replied, "to accomplish my tasks it takes all my time until ten o'clock," and I find that he filled an honorable position in his class. To bed at ten, up at a few moments after one, thus this frail Negro from southern Alabama had worked his way through college. But a short time before, hurrying over one of our slippery Chicago pavements on a wintry morning, he slipped and falling broke his leg, but he was so possessed with that heroic spirit which belongs to liberty that regardless of the pain he pulled himself up to the driver's seat and made his rounds without delay, and when he was taken to a hospital he paid all his bills without complaint out of the money he had saved and asked no friend to help him. Speaking of him to one of the staff of the *Chicago Chronicle*, he said to me, "I knew him well and esteemed him highly but this is the first time I ever knew that he was doing anything else save drive our delivery wagon." Certainly the black boy set an example in manliness to the northern college student who as a book agent whiningly makes his appeal on the strength of the necessity which compels him to work his way through college. I ask you whether Americanism does not carry with it a responsibility to maintain such a work as you have committed to this Association, which can take the members of a race weakened both by heredity and by a false economic system and enable them to conquer a hostile environment and thus to gain the liberty which belongs to the aggressive American.

We live in the world into which entered Jesus Christ, who speaks to us through those who are most needy, most ignorant, most sinful. If every railing word which has ever been brought against the Negro race were true it would still remain that as those who hold to the gospel of Jesus Christ and recognize the fundamental character of the Golden Rule the responsibility becomes but the weightier for us to regard the Negro's need and the white man's indifference as but a challenge to service for all of us who believe in the living and loving God, who has revealed Himself in our brother, Jesus Christ.

Finally, consider our responsibility as those who are called upon to inherit the best fruit of our denominational past. It is for us as Congregationalists to learn the lesson which common sense and a regard for the integrity of our denomination demand, that when we find institutions built up as have been so many institutions in the South, through the munificent gifts of those who have gone before; when we find opportunities for effective service made



possible by the wise and strenuous achievements of those who have labored in fields, at first almost impossible to till; when we find a growing spirit of co-operation on the part of the wisest and the best people in the South, many of whom at one time, misapprehended the significance of our labors, it is wise for us to put ourselves in the direct line of the Apostolic succession and learn the lesson that the first claim upon our intelligent interests, our prayers and our pocket-books belongs to these institutions which stand for the blessing of God as granted in the past rather than those appeals which come to us from we know not what source and which will result we know not in what other good than as sustaining the life of the itinerant representative of the school which as yet exists only on paper. If the rare men who have so freely given of their best time and strength to the peculiar problems with which we have to do, deserve anything, they deserve the fuller recognition of their disinterested service by us as a denomination, as we naturally assume that a work which has been established and sustained under their supervision has the first claim upon our thought and our substance.

**A Question of English—  
Chinese or Chinaman?**

No one calls a Siamese a Siamman, a Burmese a Burmaman, or a Japanese a Japanman. How does this read, for example?

An Americanman meeting a Chinaman and a Burmaman and a Japanman and a Siamman invited them and their wives to dinner. The Chinawoman declined because she could not walk. The Japanwoman resented the terms of her invitation. The Siamwoman sent her regrets because she was no such woman, and the Burmawoman could not have her elephant to ride that day and excused herself; so the Americanman, the Chinaman, the Japanman, the Burmaman and the Siamman sat down together at a Barmecide feast and criticised the misuse of the English language.

THE best evidence of one's strength is the consideration with which he treats his weaker brother. A superiority that must be constantly proclaimed and protected by every legal manner is spurious. He that lays claim to this sort of superiority deceiveth himself and will some day realize it most bitterly.—*New Orleans Advocate*.

What sort of a church would our church be  
If every member were just like me?  
Better or worse would our church be  
If every member were just like me?

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Income for December.....	\$ 4,762.00
Previously acknowledged.....	14,521.00
	<hr/> \$18,683.00

NOTE.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. means Sunday-school; C. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

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Alfred, 3.50. Auburn, High St. C., 14; Mission Band of High St. C., for S. A. Talladega Coll., 13. Bangor, T. A. McMaster, 2. Buxton, First, 1.86. Dennysville, E. R. Gardner and wife, for *Raven Fund*, Marion, Ala., 3. Gorham First, 2. Gray, 3. Harrison, 3. Kennebunk, Union C., 20. Lewiston S. Lizzie Weymouth, for S. A. Brewer Normal Sch., Greenwood, S. C., 1. Machais, Center St. C., 8.51; H. M. Soc., bbl. Goods, for *Saluda*, N. C. Portland, Second Parish, 33.60; The Aids, Second Parish, C., for *Student Loan Fund*, Fish U., 10; West C., 5; West C., Primary S. Class, for S. A. Grand View, Tenn., 3; "A Friend," for *Work Hawaiian Islands*, 5. Presque Isle, C., for *Indian M.*, 1.50. South Bridgton, 2. Thomaston, 6.30. Woodfords, "Little Twigs," 8.32. York, Second, 7.50.

MAINE WOMAN'S AID TO A. M. A., Mrs. Helen W. Davis, Treas., \$104.14.

Cornish, W. M. S., 5. Cumberland Center, 14.25. Ellsworth, 21.51. South Freeport, 25. Woodfords, W. M. S., 19. Yarmouth, 19.38.

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Acworth, 10. Bennington, 3. Claremont, 20.23. Concord, South, 267.16. Coventry and Brownington, Star Club and Missionary Study Classes, bbl. Goods, for *Saluda*, N. C. Dover, Knolly's Mission Circle in First C., for *King's Mountain*, N. C., 35. Durham, 21.76. East Sullivan, H. M. Soc., bbl. Goods, for *Saluda*, N. C. Franconia, 31. Gilsun, 4. Greenville, 31. Hampton Falls and Seabrook, H. M. Soc., of First Cong. C., bbl. Goods, for *Saluda*, N. C. Hanover, "Church of Christ at Dartmouth College," 25. Haverhill, 2.05. Hillsboro Centre, 1. Hinsdale, 2.65. Hopkinton, 16.03. Hudson, 5. Jaffray, 10. Laconia, 98.98. Manchester, First S., 17.00. Meriden, W. M. Soc., bbl. Goods, for *Saluda*, N. C. Merrimack, First, 10. Newport, 30.50. Penacook, C. H. Sanders, Two boxes Shoes, for *Marion*, Ala. Peterboro, U. C., 44.18, (25 of which for S. A. Fish U.) Pittsfield, Rev. J. O. Tasker, 1. Raymond, 11.20. Rochester, First, 31.60. Salem, 3.11. Salisbury, 3.43. Sanbornton, 20.75. Stratham, C., 10. Tilton, J. W. Hawkins, 1. Webster, First C., 12.47.

ESTATES.—Concord, Estate of C. D. B. Jackson, 166.67. Cornish, Estate of S. W. Westgate, 11.70. Exeter, Estate of Rev. Jacob Chapman, 376.42; Estate of Mrs. Cora Kent Bell, 1,666.67.

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Bakersfield, 3. Barre, 33.64. Brownington, 5. Burlington, College St., 166.35. Brookfield, First, 6.33; Second, 12.19. Chelsea, 10.60. Chester, 14.61. Dorset, S., 7.50. East Hardwick, C. & S., to const. Miss Abby M. Hovey, L. M., 42.62. Fair Haven, C., add'l, 5. Guilford, 1.75. Manchester Cong'l Miss'y Soc., for *Dorchester Acad.*, McIntosh, Ga., 5. Pawlet, 4. Proctor, Geo. Davis, for *Tougaloo U.*, 5. Quechee, 33.12. Royalton, First, 8.45. St. Johnsbury, South C., 90.18; Miss Edith Haskell, for *Tougaloo U.*, 20. Stowe, First, 37.85. Sudbury, 8. Swanton, Anna Ranslow Allen, 5. Waterbury, 11.58. Weybridge, 4.03. Williston, W. M. Barber, 6. Woodstock, Mrs. Julia Billings, for *Well Drilling*, Grand View, Tenn., 25; W. H. M. Soc., box Goods, and Freight to *Orange Park*, Fla., 3.

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Adams, S., for *New Building at Santurce, Porto Rico*, 20. Amesbury, M. Perry Sargent, 1. Amherst, Second C., 7. North C., 30.36; South C., 6. Andover, Free C., 24.24; Woman's Aux., of Seminary C., for S. A. Fish U., 50; Trustees Phillips Academy, for *College Library*, Fish U., 150; Jr. C. E., for *Marion*, Ala., 5. Ashburnham, 6.43. Ashland, 2.50. Auburndale, C. 260; Miss Susie C. Johnson, for S. A. Talladega, Coll., 33. Barre, 7.32. Becket Center C., and C. E. Soc., for *Endowment Fund Piedmont College*, Demorest, Ga., 5; S., for *Piedmont College*, Demorest, Ga., 2. Bedford, "Friends," box Goods and Sewing Class Material, for *Orange Park*, Fla. Billerica, 17.20. Boston, Mt. Vernon C., 192.14; Union C., 69.10; D. H. Spiller, 10; Mrs. Annie L. Wood, for *Endowment Fund*, Piedmont College, Demorest, Ga., 500; Wallace L. Pierce, for *Endowment Fund*, Piedmont College, Demorest, Ga., 25. Allston, 63.21. Dorchester, Romsey C., 8.25; C. E. in Pilgrim C., 24, (20 of which for *Highland Normal College*, Williamsburg, Ky).

Roslindale, C., 20; W. H. Griffin, for *Piedmont College, Demorest, Ga.*, 1. Roxbury, Highland C., 5; S. R. Proctor, 2. Boxford, First, add'l. 25c. Bradford, 23.77. Bridge-water, Flag St., Baptist C., for *Bibles for Beach Inst., Savannah, Ga.*, 9. Brockton, Lincoln C., 2; Porter Evan. C., 100; Wendell Ave. C., 9. Brookline, "Anon," for *Chemical Dept., Tillotson, Coll., Austin Tex.*, 1. Cambridge, Hope C., 10.22; Young People's Alliance, in Shepard Mem. C., 5. Campello, South, 85. Canton, Evan. C., 28.72. Carlisle, 8. Chat-ham, 3.50. Chicopee, Mrs. J. C. Parker for Freight on bbl. Goods, to *Tougaloo, U.*, 1.64. Clinton, 30. Dalton, Mrs. Z. Marshall Crane, 150; Miss Clara L. Crane, 100; Wm. Murray Crane, 100. Dover, 5. Dracut First C., 2. East Falmouth, 5. Easthampton, Payson C., 53.96. Egremont, 7.53. Enfield, W. M. Soc., for *Debt*, 15. East Northfield, Y. W. C. A. of Northfield Seminary, for *Cotton Valley, Ala.*, 10; "Friends," for *Lincoln Academy, King's Mountain, N. C.*, 1. Enfield, C., for *Scholarship at Fisk U.*, 60; Miss Jennie E. Clark, for *Debt*, 5. Fiskdale, John F. Hebard, for *Emerson Institute, Mobile, Ala.*, 10. Framingham, "A Friend," 22.00 (17.50 of which for *Indian Scholarship and 4.50 for Indian M.*) Franklin, Mrs. E. A. Sawyer, for *Scholarships, Piedmont College, Demorest, Ga.*, 20. Gardner, First, 14.26. Goshen, 2.65. Granville Center, 5. Great Barrington, First, 42.11. Greenfield, Second, 22.38. Greenwich, 4.62. Groton, 95.10. Harvard, 3.50. Haverhill, "Friend," for *S. A. Fisk U.*, 500; West C., 6.80; Miss Clark, for *Girls' Ind'l School, Moorhead, Miss.*, 5. Hingham, 32.01. Housatonic, Primary S. S. Class, for *Dorchester Acad., McIntosh, Ga.*, 5; Miss Anna Turner's, S. S. Class, for *Dorchester Acad., McIntosh, Ga.*, 10. Hyde Park, W. H. M. U., for *Talladega Coll.*, 35; First C., 71.00 (12 of which for *Piedmont Coll., Demorest, Ga.* Auxiliary for *Furnishing New Building at Tougaloo, U.*, 25. Ipswich, First, 15. Lancaster, 12.81. Lawrence, Lawrence St. C., 76.63; South C., 7.24; United C., 13.50. Lowell, N. M. Alliance, for *Furnishing Cottage at Marion, Ala.*, 25; Kirk St. C., "Thank Offering," to *Furnish Two Rooms, the Mrs. Woodbury Room and the Kirk St. C. Room, at Williamsburg, Ky., and to const. ALBERT L. THOMPSON, L. M.*, 50. Lynn, North C., 34.23. Magnolia, Union C., 12. Malden, First C., 62.01. Marlboro, Union S., for *Pleasant Hill Tenn.*, 20; Medfield, "Keepsake," for *Debt*, 5. Methuen, First Parish, 27.77. Middleboro, Second, 20.28. Millis, 2. Montague, 16. Moore's Corner, 3.65. Newburyport, North, 33; Prospect St. C., add'l, 4.95. Y. L. M. Soc., for *S. A. Saluda Seminary, N. C.*, 20. Newton, Central C., 84; S. S. in Eliot C., 25. Newtonville, "A Friend," 15. North Adams, D. J. Barber, for *Tougaloo, U.*, 5; Archie H. Barber, for *Tougaloo, U.*, 5. Northampton, "A Friend," 300. North Attleboro, Oldtown C., 5.25. North Falmouth, 9. Northfield, Mabel Holbrook, for *Lincoln Acad. King's Mountain, N. C.*, 2. Norwood, Herbert Plymton, for *Endowment Fund, Piedmont Coll., Demorest, Ga.*, 25. North Wilbraham, Grace Union C., 9.52. Oakham, Mrs. M. T. F. Rugg, 15. Orange, Central, 24.31. Oxford, J. A. Misler, for *Scholarship, Piedmont College, Demorest, Ga.*, 25. Palmer, Second C., 37.70. Pittsfield, First C., of Christ, 117.63; Pilgrim Memorial C., 2. Plainfield, 1.84. Plympton, 4.30. Reading, 219.97; bal. to const. MISS CLARA C. PIERCE, MRS. GERTRUDE K. HUSSEY, S. G. B. PEARSON, FRANK W. HOWARD, CHARLES A. DAMON, J. H. CARLETON. MRS. MARGARET W. RICHARDSON, and MRS. JOSEPHINE A. DURGIN, L. M'S. Rutland, 20.20. Salem, Tabernacle C., 1. Sharon, 10.48. Shelburne Falls, C., 111.04. (25. of which for *Furnishing New Building, Tougaloo, U.*) Shir-

ley, Eugene N. Livermore, for *Scholarship, Piedmont College, Demorest, Ga.*, 25. Shrewsbury, 6. Somerville, A. W. Wallace, 1. South Amherst, Ladies' Miss'y Soc., bbl. Goods, for *Greenwood, S. C.* Southampton, "Friends," bbl. Goods, for *King's Mountain, N. C.* Southbridge, 5.37. South Framingham, S. S. in Grace C., 4.26. South Grafton, Union C., 6.26. South Hadley, 9.00. South Hadley Falls, 8.20. South Sudbury, Memorial C., 9.80. Springfield, Memorial C., 6.75; Dr. C. S. Hurlbut, Jr., for *Grand View, Tenn.*, 5; The Misses Burrs, Box Stationery, for *Jos. K. Brick Sch., Enfield, N. C.* State Line, S., for *Dorchester Acad., McIntosh, Ga.*, 5. Sterling, 20. Stockbridge, C., 75c.; First S., for *S. A. Santee Normal Training School, Santee, Neb.*, 10. Sutton, 1.94. Swampscott, "A Friend," 60. Three Rivers, R. C. Newell, for *Scholarship, Piedmont Coll., Demorest, Ga.*, 100. Townsend, C., 54.49, (of which 49.33 for *Piedmont College, Demorest, Ga.*) Wakefield, S. Main Room, 21.85; Primary Room, 5. for *Black Mountain Academy, Evarts, Ky.* Walpole, 15. Waltham, "What-soever Circle," King's Daughters, bbl. Goods, for *Moorhead, Miss.* Ware, First, 8.40. Warren, First C., 125. Webster C., 200; Ladies' Aid Soc., one case Goods, for *Joppa, Ala.* Wellesley Hills, Chas. W. Jones, for *Endowment Fund, Piedmont Coll., Demorest, Ga.*, 50. Wendell, 3.16. West Barnstable, 1. Westboro, 100. Westboro, S., 15. West Boylston, C., 21.40, (14. of which for *work in the Hawaiian Islands*); W. B. Sawyer, for *Pleasant Hill, Tenn.*, 20. West Brookfield, C., 6.50; S., for *Dorchester Acad., McIntosh, Ga.*, 5.50. Westfield, Second, 22; Second Cong'l Benevolent Soc., bbl. Goods and 2 for Freight to *Joppa, Ala.*, S., for *Joppa, Ala.*, 1.68; Mrs. O. W. Sanford, bbl. Goods, etc., for *Joppa, Ala.* West Medford, 12.29. West Newton, Second, 44.80. West Springfield, First, 18.50; Park St. C., 29.25. Whitinsville, C., 1, 123.03; Mrs. M. E. Love, for *Beach Inst., Savannah, Ga.*, 2. Williamstown Mills, Y. M. C. A. of *Williams College, for Grand View, Tenn.*, 10. Wilmington, 12.50. Woburn, Montvale C., 2; Social Workers, 1. Wollaston, "A Friend in Church," 160. (60 of which for *Straight University*). Worcester, Worcester Cong'l Club, 86.86; Old South C., Ladies' Association, New Home Sewing Machine, for *Avery Institute, Charleston, S. C.*; Pilgrim C., 42.55 (5 of which for *Fisk U.*); Plymouth, 28.12; Union, C., 23.77. Wrentham, Original Cong'l C., 7.38. "A Friend in Worcester County, 100.

WOMAN'S HOME MISSIONARY ASSOCIATION OF MASSACHUSETTS and R. I., Miss Lizzie D. White, Treas., 545.

Boston Aux. in Old South C., for *Scholarship at Pleasant Hill, Tenn.*, 75. Medfield, Jr., C. E., for *Porto Rico*, 5. West Somerville, Aux. for *S. A. Talladega Coll.*, 5; W. H. M. A., for *Salaries*, 370; and for *Chinese*, 90.

ESTATES—Arlington, Estate of Maria E. Ames, by Harriet A. Daggert and Elihu G. Loomis, Executors, 125 (Reserve Legacy, 83.34). 41.66. Greenfield, Estate of Eliza F. Osgood, by Chas. M. Whitcomb, Exec., 1,000. (Reserve Legacy, 666.66). 333.34. New Bedford, Estate of Sam'l Ives, 250 (Reserve Legacy, 166.66). 83.34. Northfield, Estate of Mrs. Adelaide M. D. Alexander, by Sam'l D. Conant, Exec., 200 (Reserve Legacy, 133.34). 66.66. Whitinsville, Estate of Wm. H. Whitin, 150 (Reserve Legacy, 100). 50.

# RHODE ISLAND, \$160.44.

Barrington, 5. Bristol, First, 36.18. Central Falls, 83.96. East Providence, Newman C., 20. Pawtucket C., for *Work in the Hawaiian*



*Islands*, 10. Providence, Bessie M. Scholfield, *for Work in Hawaiian Islands*, 5. Westery C., bbl. Goods, etc., and *for Freight to Joppa, Ala.*, 30c.

CONNECTICUT, \$3,823.07—of which from Estates, \$1,346.27.

Black Rock, 14.84. Bridgeport, Edw. Sterling, *for Tougalo*, U., 10; C. W. Hawley, 5; L. B. Silliman, 5, *for Tougalo*, U., Bristol, S., 15. Burnside, Miss M. J. Elmore, 1. Canaan, W. M. S., of Pilgrim C., bbl. Goods, *for Thomasville, Ga.*, Collinsville 20.85. Columbia, 17.42. Cornwall, Second, to const., Rev. C. N. FITCH, L. M., 50. Coventry, First, 20. Derby, First, 7.14; Second, 7.14. Building Fund *for Blanche Kellogg Institute, Santurce, Porto Rico*. East Granby, 3. East Hartford, First C., 10.62. East Norwalk, Swedish, 1.35. Easton, 10. East Windsor, First, 47.34 (27.34 of which Thanksgiving Offering, *for Debt.*) Fair Haven Pilgrim, 51.20. Greenwich, Jas. P. Kelley, 20.10; "Friends," Two bbls. Goods, *for King's Mountain, N. C.* Guilford, First, 30. Hadam, C., 14. Hadlyme, 10.95. Hartford, First C., *for Furnishing New Building, Tougalo*, U., 25; D. R. Howe, *for Tougalo*, U., 100. Jewett City, W. M. Soc., bbl. Goods *for Thomasville, Ga.* Kent, First S., *for American Highlanders*, 10. Lakeville, W. M. S., package Goods. Lebanon, First, 17.10. Litchfield, Y. P., of Cong'l C., *for Boys' Hall, Piedmont Coll. Demorest, Ga.*, 1. Manchester, Second, 142.73. Mansfield Center, First S., 1.25. Meriden Center, C., 50; First C., 40; First S., 25; Middlebury, 10. Middletown, First, 22.83; Third, 8.60. Milton, 1. Naugatuck, 15. New Britain, South C., 269.91. South C., *for Work in the Hawaiian Islands*, 50. New Haven, Plymouth *for Furnishing New Building, Tougalo*, U., 25; Ladies' Aid Soc., of United C., *for Sewing Dept. Talladega Coll.*, 20; W. M. S., bbl. Goods, *for Thomasville, Ga.*; A. E. Ordman, 4.50. New London, Second, *for Work in the Hawaiian Islands*, 40. New Milford, Grace Turrill, 5. Norfolk, 246.15. North Greenwich, 23.92. North Haven, C., 48.18; S., *for Santee, Neb.*, 3.51. Norwich, First, *for Work in the Hawaiian Islands*, 10.50; Park C., *for Work in the Hawaiian Islands*, 20; "The Louise D. Mardie Club," *for Jos. K. Brich Sch., Enfield, N. C.*, 4; Second 38.39. Old Saybrook, 11.16. Plantsville, 27.21. Plymouth, 6.50. Riverside, "Friends," bbl. Goods, *for King's Mountain, N. C.* Saugatuck, T. B. Hill, *for Porto Rico*, 20. Simsbury, First C., of Christ, 28.53. Stamford, First C., *for Work in the Hawaiian Islands*, 16.33. Stratford C., 23.29; Miss Cordelia Sterling, bbl. Goods, *for Saluda, N. C.* Southington, First S., *for Furnishing New Building, Tougalo*, U., 21; First S., 30.88, (6 of which *for American Highlanders*). South Windsor, First, 9.94. Suffield, Ladies' Aid Soc., bbl. Goods, *for Peasant Hill, Tenn.* Talcottville, C., 83.19; S., 15; John G. Talcott, *for Scholarship, Piedmont Coll., Demorest, Ga.*, 10. Terryville, "Two Friends," 25. Thomaston, First, 11.97. Tolland, W. H. M. S., bbl. Goods, *for Marion, Ala.* Union C., 9. Unionville, First C., of Christ, 75. Vernon Center, 10. Washington, Henry S. Nettleton, 9. Waterbury, First S., 25; Primary Dept. in Second C. S., 20. (10 of which *for Indian Schools, and 10 for Colored Schools*). Watertown, First, 90. Westbrook, 17.85. Westchester, 4.70. West Hartford, The First C., of Christ, 48.23; Bible School of First C., *for Grand View, Tenn.*, 25; Home Department Member, *for Grand View, Tenn.*, 5. West Stafford, C. E., 5. Wethersfield, 2; Needlework Guild, box Goods, *for Pleasant Hill, Tenn.* Windsor, First, 10. Windsor Locks, S., bal. *for Furnishing Room, at Tougalo University, to be known as "The Windsor Locks*

*Cong'l. S. S. Room*, 20. Woodbridge, 5. Woodstock, First, 4; First S., 13.50.

WOMAN'S CONG. HOME MISSIONARY UNION OF CONNECTICUT, Mrs. W. W. Jacobs, Treasurer, \$88.00.

Goshen, Jr., C. E., *for Allen Normal School, Thomasville, Ga.*, 5. New Hartford, L. A. S., *for Scholarship, Gregory Inst., Wilmington, N. C.*, 8. Wallingford, Aux., 75. (65 of which *for Darlington, Okla.*, and 10 *for Grand View, Tenn.*)

ESTATES—Greenfield Hills, Estate of Sarah A. Banks, 323.33. Hartford, Estate of Amelia C. Hall, 594.71; Estate of Dwight Loomis, 333.33. Winsted, Estate of Sophronia Catlin, 284.72 (Reserve Legacy, 189.82), 94.90.

NEW YORK, \$1,557.15—of which from Estates, \$833.34.

Albany, A. N. Husted, 10. Angola, Miss A. H. Ames, 5. Antwerp, First, 5.28. Binghamton, First, 41.51. Bridgewater, "A Friend," 10. Buffalo, Miss Fannie Bullard, *for King's Mountain, N. C.*, 5. Canandaigua, "Friends," bbl. and box Table Supplies, etc., *for King's Mountain, N. C.* Candor, "Friends," box of Goods, *for King's Mountain, N. C.* Clifton Springs, Mrs. Andrew Pierce, 10. Coventryville, DeRuyter, 4.15. Elbridge, 4. Fairport, King's Daughters, bbl. Canned Fruit, *for King's Mountain, N. C.*; "Friends," bbl. Canned Fruit, *for King's Mountain, N. C.* Greigsville, Louisa A. Gray, 50c. Hamilton, S., 5. Ithaca, E. P. Gilbert, 25. Mount Vernon, First C., 20; First S., to const., Rev. W. M. B. ALLIS, L. M., 10. New York, Forrest Ave., S., 10; Alfred C. Burrill, *for Work in the Hawaiian Islands*, 25; "A Friend," "Thank Offering," *for Dormitory Bldg., Moorhead, Miss.* 10; Mrs. Wm. C. Conant, pkg., Pictures, etc. Oswego Falls, C. E., *for Fisk U.*, 5. Phoenix, First, 4.45. Pulaski Missy Soc., bbl. and box of Goods, *for Saluda, N. C.* Riverhead, First, 40.65. Saugerties, C., 7.20. Sherburne C. bbl. Goods, *for Talladega, Ala.* Smyrna, S., 7.00. Spencerport, "Friends," bbl. Canned Fruit, *for King's Mountain, N. C.* Summer Hill, 5. Syracuse, Fannie D. Morgan, *for Brewer Normal Sch., Greenwood, S. C.*, 26.60. Tarrytown, Mrs. Mary W. Graham, *for S. A. Grand View, Tenn.*, 20. Walton Missy Soc., Two bbls. Goods, *for King's Mountain, N. C.* White Plains, C., *for Grand View, Tenn.*, and to const., B. H. FANCHER, L. M., 30. Woodville, C. and S., *for S. A. Grand View, Tenn.*, 16. —, 6.

WOMAN'S HOME MISSIONARY UNION OF NEW YORK, Mrs. J. J. Pearsall, Treas., \$347.47.

Binghamton, First, H. M. Soc., *for King's Mountain, N. C.*, 19.03; Plymouth, Jr., C. E., *for Chinese M.*, 2. Brooklyn, Clinton Ave., L. G., *for S. A. Ballard Normal Sch. Macon, Ga.*, 40; Lewis Ave. M. S., *for Scholarship, Fisk U.*, 25; Park C. W. H. and F. M. S., 17; King's Daughters, 16 and C. E. S., 17. *for S. A. Grand View, Tenn.* Buffalo, First, King's Guild, Annie E. Abel Circle, *for Rev. Mary C. Collins, So. Dak.*, 2. Churchville, Jr., C. E., *for Pleasant Hill, Tenn.*, 5. East Bloomfield, 38. Flushing, W. M. S., *for S. A. Grand View, Tenn.*, 25. New Haven, W. A., *for King's Mountain, N. C.*, 41.44. C. E., *for Scholarship, Fisk U.*, 10. New York, Broadway Tabernacle, S. W. W., 15. Orient, W. M. S., *for Highland Normal College, Williamsburg, Ky.*, 25. Oxford, L. M. S., *for Furnishing Albany Normal School, Albany, Ga.*, 25. Syracuse, Good Will, C., Berith Circle, *for S. A. Grand View, Tenn.*, 25.

ESTATE—Brooklyn, Estate of Stephen Ballard, 833.34.

NEW JERSEY, \$942.72.

Glen Ridge, Mrs. F. E. Cutler, bbl. Goods, etc., for *Talladega Coll.* Haworth, First, 5. Jersey City, First, for *Work in the Hawaiian Islands*, 44.42; Faithful Circle of King's Daughters, in First C., for *Work in the Hawaiian Islands*, 5. Jersey City Heights, M. Klein, 42. Little Ferry, C., 3. Montclair, First, 6. Patterson, Miss'y Soc., bbl. and box of Goods, for *Saluda, N. C. Plainfield C., for Work in the Hawaiian Islands*, 6. Westfield, C., 411.30, (50 of which for *Porto Rico*); "A Friend," for *Work in Porto Rico*, 300.

WOMAN'S HOME MISSIONARY UNION OF THE N. J., ASSOCIATION, Mrs. G. A. L. Merrifield, Treasurer, 120.

Montclair, W. H. M. S., of First Cong'l C., for *Salary at Marshallville, Ga.*, and to const., C. A. HAYES, C. F. CHASE, C. H. BAKER and N. W. BROOKS, L. M.'s., 120.

PENNSYLVANIA, \$410.70.

Canonsburg, Thomas Jones, for *Marion, Ala.*, 2.50. Conneaut Center, 6.00. Ebensburg, First, 40. Duquesne, Bethlehem Slavok Cong'l C., 5. Lansford, English Cong'l C., Miss'y Society, for *Work in Porto Rico*, 100. McKeesport, First S., 10. Philadelphia Central, 170; Albert B. Johnson, for *Music Dept., Tougaloou U.*, 50; Helen Higgins, for *S. A., Saluda Seminary, Saluda, N. C.*, 2; Miss M. F. Stone, for *Work in the Hawaiian Islands*, 3. Pittston, First Welsh C., for *Work in Porto Rico*, 470. Ridgway, Miss Priscilla Little's S. S. Class, in First Cong'l C., for *Dorchester Academy, McIntosh, Ga.*, 5.50. Ulysses, Mrs. A. L. Crum, 10.00. Wilkesbarre, C. E., of Sherman Street, C., 2.

OHIO, \$495.19.

Akron, C., 10; S., 5; for *S. A. Fisk U* Andover, Ladies' Soc., First Church, Two bbls. Goods, for *Pleasant Hill, Tenn.* Ashland, 15.40. Ashtabula, First, 14. Aurora, C., and S., 9. Bellevue, Mrs. John Drury for *Furnishing Room, in New Building, Tougaloou U.*, 3. Chatham, L. A. Soc., bbl. Goods, for *Pleasant Hill, Tenn.* Cincinnati, Walnut Hills, C., 33.50. Cleveland, Hough Ave., 45.43; C. E., of Hough Ave., Ch., for *Porto Rico*, 7.50; Kinsman Street, C., 15; Lake View, C., 5; Mrs. Laura W. Parsons, for *Furnishing New Building, Tougaloou U.*, 25; Mrs. Wm. G. Taylor, bbl. Goods, for *Tougaloou U.* Columbus, Rev. E. J. Converse, 5; Rev. Washington Gladden, D.D., 10; R. D. Hills, 3; J. A. Jaffrey, 25; D. H. Taft, 5, for *Piedmont Coll., Demorest, Ga.*; Mrs. Cordelia Thompson, for *Boys' Hall Piedmont College, Demorest, Ga.*, 3; Julian Griggs, for *Endowment Fund, Piedmont Coll., Demorest, Ga.*, 20. Cuyahoga Falls, C., 3.60; W. M. S., bbl. Goods, for *Pleasant Hill, Tenn.* Edinburg, Mrs. Will Goss, for *Talladega Coll.*, 1. Hudson, Ladies Asso., for *Furnishing Room in New Building, Tougaloou U.*, 10.22. Kelloggsville, 4. Mansfield, First Ch., 58.20; Clara A. Dole, for *S. A. Brewer Normal Sch., Greenwood S. C.*, 50c. Oberlin, Miss E. B. Dickinson, 40; Rev. Hinds Smith, for *Emerson Inst., Mobile, Ala.*, 2.90. Radnor, 8. Rootstown, Kingdom Extension Soc., 10. Ruggles, 11.11. Strongsville, Young People, for *Furnishing, New Building, Tougaloou U.*, 8.81. Wakeman, Second, 3.78. Wellington, First S., 10; Edward West, 10.

WOMAN'S HOME MISSIONARY UNION OF OHIO, Mrs. G. B. Brown, Treas., \$54.24.

Hudson, W. A., 36.24. Williamsfield, W. M. S., 18. Balance to const. Mrs. MARY B. ROSE, L. M.

INDIANA, \$2.65.

Indianapolis, Miss Frances Williams, for *Tougaloou U.*, 2.65.

ILLINOIS, \$1,597.17—of which from Estates, \$611.28.

Brimfield, C. E., 3. Chenoa, 5. Chicago, Central Park C., 10; Bethlehem C., 3; Grace C., 15; Green St. C., 3.70; Leavitt St. C., 19.59; St. James Ger., "Sunshine Society," 5; Union Park C., 113.45; Union Park S., 10.40; Edith I. Cushing, for *Talladega Coll.*, 25; S. Wilson, for *Chemical Dept., Tillotson Coll., Austin, Tex.*, 1. DeLong, S., 5. Dover, Mrs. Dunbar, for *Chemical Dept., Tillotson Coll., Austin, Tex.*, 1. Evanston, First, 12. Glen Ellyn, 36.53. Griggsville, Ladies Soc., box Goods, for *Pleasant Hill, Tenn.* Loda, 14.01. Lombard, First, 5.25. Marseilles, 22. Millburn, S., for *work among the Colored People*, 8.58. Moline, First C., 42.25; H. D. Ainsworth, 5; W. C. Bennett, 5; Mrs. W. C. Bennett, 5; H. W. Cooper, 10; Mrs. G. H. Huntoon, 10; G. M. Loosely, 5; Mrs. E. R. Sleight, 10; Mrs. E. R. Stevens, 10, for *Piedmont Coll., Demorest, Ga.*, Oak Park, Third C. E., 5. Peoria, First, 69.70. Rockford, First C., 38.36; First C. E., for *S. A., Pleasant Hill, Tenn.*, 5; W. H. M. U., of Second Ch., for *Furnishing New Building, Tougaloou U.*, 25; Ralph Emerson, for *Salary of Manual Training Teacher, Emerson Inst., Mobile, Ala.*, 100. Roscoe, C., 13.50. Sheffield, First, 82.52. Western Springs, S., 10. Wheaton, L. M. S., two bbls. Goods, for *Brewer Normal Sch., Greenwood, S. C.* Wyoming, Miss'y Soc. of Cong. Ch., bbl. and box Goods, for *Moorhead, Miss.*

WOMAN'S HOME MISSIONARY UNION OF ILLINOIS, Mrs. A. O. Whitcomb, Treas., \$216.05.

Blue Island, C. E. S., for *Pleasant Hill, Tenn.*, 5. Chicago, Union Park, W. S., 20, (5 of which for *Salary, Fisk U.*) California Ave. W. S., 12; Rogers Park, M. S., 5. Elgin, First, W. M. S., for *S. A., Fisk U.*, 25. Evanston, First, W. M. S., 16. Gridley, W. M. S., 5. La Grange, W. M. S., 30. Oak Park, First, W. M. S., 6; First, W. M. S., by Mrs. Packard, for *S. A., Albany Normal Sch., Albany, Ga.*, 3. Rantoul, W. M. S., 10. Rockford, First W. M. S., 15. Rollo, W. M. S., 4; M. B., 80c. Seward, First and Second, W. M. S., 24.25. Strawn, C. E., 10, (5 of which for *Pleasant Hill, Tenn.*, and 5 for *Tillotson Coll.*) W. H. M. U., for *Furnishing New Building, Tougaloou U.*, 25.

ESTATES.—Cambridge, Estate of H. G. Griffin, 6.67. Chicago, Estate of Rev. H. Willard, 200. Elgin, Estate of H. A. Campbell, 16.67. Jacksonville, Estate of Rev. C. B. Barton, 50.60. Port Byron, Estate of Agnes Josephine Hollister, 160. Rockton, Estate of J. H. Carpenter, 1.67. Wheaton, Estate of Mrs. S. A. Cooley, 166.67.

MICHIGAN, \$523.55—of which from Estates, \$33.34

Allegan, Ethel G. Hickok, for *S. A. Brewer Normal Sch., Greenwood, S. C.*, 2. Alpina, Infant Class in Cong'l S. S., for *Christmas Gifts for Joppa, Ala.*, 2. Ann Arbor, L. M. Soc., bbl. Goods, for *Greenwood, S. C.* Benton Harbor, First, 24.25. Clinton, 10. Detroit, First, 22; First C., bbl. Goods, for *Greenwood S. C.*; North S., 6.75; W. M. S. of North C., bbl. Goods, for *Greenwood, S. C.* Grand Rapids, Plymouth, C., 9; Smith Memorial C., 3.21; "Friend," for *Fisk U.*, 50; "Friend," for *Fisk U.*, 50; Ladies of Park Ch., bbl. Goods, for *Greenwood, S. C.* Hilliards, 3. Kalamazoo, First, 39.25. Lansing, Pilgrim, 8.06; Plymouth,

5.50. Ludington, 26.70. Manistee, "Friend," for *Fisk U.*, 10. Port Huron, First, add'l, 2.80. Saginaw, First, 25. Vermontville, First, 15. — "Friend," for *Fisk U.*, 100.

WOMAN'S HOME MISSIONARY UNION OF MICHIGAN, Mrs. E. F. Grabill, Treas., \$75.69.

Allegan, W. M. S., for *Salary, Athens, Ala.*, 2.55. Cheboygan, W. H. M. S., for *Athens, Ala.*, 2. Detroit, First, Woman's Asso., for *S. A., Trinity Sch., Athens, Ala.*, 10; First Y. W. U., 15, (5 of which for *S. A., Moorhead, Miss.*), and 10 for *S. A., Pleasant Hill, Tenn.*) Grand Rapids, Park Y. L. M. S., for *Girls' Department, Santee, Neb.*, 21.20; Second, W. M. S., for *Athens, Ala.*, 10. Jackson, Plymouth, W. H. M. S., for *Athens, Ala.*, 100. Lansing, Plymouth, Ladies' Soc., for *Athens, Ala.*, 13.22. Ludington, W. H. M. S., for *Athens, Ala.*, 1.62.

ESTATE.—Ann Arbor, Estate of Dr. C. L. Ford, by Bryant Walker, Adm'r, 100, (Reserve Legacy, 66.66,) 33.34.

#### IOWA, \$990.00.

Avoca, Mr. and Mrs. Chas. Halbert, for *Pleasant Hill, Tenn.*, 5. Belmond, 5.60. Burlington, "Friends," bbl. Goods, for *Pleasant Hill, Tenn.*, Castleville, C., 1.25. Charles City, 21.57. Creston, First, 37.50. Dubuque, Mrs. A. Williams, for *Alaska M.*, 5. Galt, 1.50. Genoa Bluffs, 7.01. Grand River, 2.35. Grinnell, W. H. M. U., for *Beach Inst., Savannah, Ga.*, 10.89; "Friends," Two bbls. Goods, for *King's Mountain, N. C.*, Hampton, 20. Iowa Falls, C., 10. Maquoketa, First, 3.00. McGregor, First, 68.14. Montour, C., 15; "A Friend," 480. Mount Pleasant, Cong'l Club, for *School Fund, Beach Inst., Savannah, Ga.*, 8. Newburg, First, 1.81; Cong'l Ladies Aid Soc., 5. Perry, Ladies Miss'y Soc., 5. Sac City, Nettie Heagy, for *Dormitory, Marion, Ala.*, 1. Shell Rock, 4.15. Sibley, 11.20. Sioux City, "A Friend of the Work," 20. Sioux Rapids, S., 5. Sloan, "Friends," bbl. Goods, for *Pleasant Hill, Tenn.*, Washta, C. E., for *Pleasant Hill, Tenn.*, 5, and bbl. Goods. Waterloo, C., 75.78. Waverly, First, 17.87. Winthrop, C., 12.98.

WOMAN'S HOME MISSIONARY UNION OF IOWA, Mrs. H. K. Edson, Treas., \$121.60.

Alden, W. M. S., 10. Charles City, W. M. S., 15. Chester Center, W. M. S., 14. Des Moines, Plymouth, W. M. S., 11.72. Grinnell, W. M. S., 7.82. Independence, W. M. S., 5. Lewis, W. M. S., 7. Sloan, W. M. S., for *S. A., Beach Inst., Savannah, Ga.*, 3.15, and for *Pleasant Hill, Tenn.*, 7.01. Traer, W. M. S., 10. Webster City, W. M. S., 30, to const. Mrs. B. F. NICKERSON, L. M.

#### MINNESOTA, \$363.01.

Litchfield, Col. O. C. Bissell, for *S. A., Lincoln Sch., Meridian, Miss.*, 10. Minneapolis Lowry Hill, C., 50.08; Park Ave. S., 9.42; Pilgrim, 10.12; Plymouth, 36.16; Mr. Grant, for *Piedmont Coll., Demorest, Ga.*, 5. Moorhead, Willing Workers, for *S. A., Highland Normal Coll., Williamsburg, Ky.*, 10. Northfield, First, 97.42; Mr. and Mrs. M. W. Skinner, box Goods, for *Talladega Coll.*

WOMAN'S HOME MISSIONARY UNION OF MINNESOTA, by Mrs. W. M. Bristol, Treas., \$125.81.

Austin, Aux., 4.45. Benson, Aux., 1. Excelsior, Aux., 1.36. Freeborn, Aux., 4. Glenwood, Aux., 2.50. Little Falls, Aux., 3; Mission Band, 1.40. Mantorville, Aux., 1.50. Min-

neapolis, Lyndale Aux., 5.61; Open Door Aux., 3; Park Ave. Aux., 6.86; Plymouth Aux., 40; St. Louis Park Aux., 1.60; S. S., 6.50. Montevideo, Aux., for *Pleasant Hill Acad., Pleasant Hill, Tenn.*, 15. Sauk Center, Aux., 6.38. St. Paul, Pacific, Aux., 4; Park Aux., 11. Stewartville, Aux., 5. Zumbrota, Aux., 25c; S. S., 1.40.

#### WISCONSIN, \$437.06.

Beloit, First, 6.20. Delavan, 3.50. Hartland, 4.09. Janesville, C., for *Talladega Coll.*, 50. Kinnic Kinnic, 7.60. Mazomanie, 3.52. Menasha, Mrs. A. E. Rounds, for *Porto Rico*, 10. Menomonie, Mrs. Valeria Knapp, for *Blanche Kellogg Inst., Santurce, Porto Rico*, 100. Milton, 8.75. Milwaukee, Pilgrim, C., 63.15. Mondovi, First, 6.41. Oshkosh, First, C., 33. Ripon, C. E., 5; First, C. E., *Intermediate Dept.*, 5. Roberts, 26.41. Stevens Point, G. H. Adrae, for *Piedmont Coll., Demorest, Ga.*, 5. Union Grove, 13.20. Wauwatosa, 43.66. Westfield, Charles Caldwell, 8.

WOMAN'S HOME MISSIONARY UNION OF WISCONSIN, Mrs. Edw. F. Hansen, Treas., \$34.48.

Clinton, Cheerful Workers, 1.27. Elkhorn, W. M. S., for *S. A., Fisk U.*, 25. Janesville, W. M. S., 5. Sun Prairie, W. M. S., 3.21.

#### MISSOURI, \$33.55.

Eldorado Springs, Miss Anna J. Dickinson, 5. Kidder, C. E., 1.50. Pierce City, First, 11.05. St. Louis, Ch. of Redeemer, 11; J. C. Robertson, for *Piedmont Coll., Demorest, Ga.*, 2. Thayer, 3.

#### KANSAS, \$173.83.

Humboldt, M. J. Ellison, 4; E. M. Ellison, 3.50; "A Friend," 50c; "Friends," Lincoln Mem. Offering, 9. Kinsley, First, 15. Lawrence, Plymouth C., 15.50. Olathe, S. M. Brockway, for *Dormitory, Marion, Ala.*, 10. Seabrook, S., 2. Tonganoxie, 2.50. Topeka, Central, 91.83; Central C., box School Bibles, for *Lincoln Sch., Meridian, Miss.*, Wichita, Miss Mary B. Demond, Doll, for *Moorhead, Miss.*

WOMAN'S HOME MISSIONARY UNION OF KANSAS, Mrs. J. P. Wahle, Treas., \$20.00.

Kansas City, First, for *Meridian, Miss.*, 10. Wakefield, W. M. S., 10.

#### NEBRASKA, \$119.95.

Arberville, 7.40. Chadron, 5. Creighton, First, 7.23. Crete, First, 5. David City, 5. Exeter, 18.55. Hastings, 10. Omaha, First, 21.77. York, G. P. Cheesman, 40.

#### NORTH DAKOTA, \$46.31.

Blue Grass, St. Marks, Ger., 7.41. Coopers-town, First, 22. Dwight, 6.90. Elbowoods, H. B. Ilsley, for *S. A., Santee, Neb.*, 5. Hesper, 5.

#### SOUTH DAKOTA, \$39.76.

Academy, 7.51; Ward Academy Ch., C. E. Soc., 5. Ft. Pierre, 7; Rapid City, C. E., for *Pleasant Hill, Tenn.*, 5. Yankton, First C., 15.25.

#### NEVADA, \$2.60.

Reno, 2.60.



COLORADO, \$18.90.

Denver, Olivet C., 5. Greeley, First, 13.90.

CALIFORNIA, \$1,469.84.

Lodi, 15. Long Beach, Plymouth, 10. Nordhoff, Miss Jane R. Gelett, 5. Pasadena, North C., 30, to const. JOHN STEARNS STAATS, L. M. Redlands, First, 30.98; Miss Rebecca H. Smiley, 10. San Bernardino, First, 16.25. San Francisco, Receipts of the California Chinese Mission, (see items below), 1,272.21. San Jose, Mrs. E. O. Hills, 5. Ventura, 25.40.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA, Mrs. J. M. Haven, Treas., \$50.00.

W. H. M. U. of No. Cal., for Salary, for Grand View, Tenn.

OREGON, \$7.00.

Ashland, W. H. M. U., for Marion, Ala., 7.

WASHINGTON, \$10.00.

Colfax, Plymouth C., 10.

DISTRICT OF COLUMBIA, \$113.10.

Washington, First, add'l, 36; First C., for Work in the Hawaiian Islands, 42; Rev. Wm. C. Scofield, 15; A. W. Stukeman, 100; Gen. E. Whittlesey, 20.

KENTUCKY, \$17.40.

Lexington, "A Friend," for Chandler Normal School, 7. Newport, 8.40. Pine Grove, C., 2.

NORTH CAROLINA, \$379.17.

Biltmore, Dupree' Wilson, for Lincoln Acad., King's Mountain, N. C., 2.50. Burlington, C., Thanksgiving Offering 50c. Dallas, Mary L. Rhodes, for Lincoln Acad., King's Mountain, N. C., 1. Enfield, Chapel Collection, for Jos. K. Brich Sch., 1.82. Greensboro, C., Thanksgiving Offering, 1. Hemp, Carrie Buchannan, for King's Mountain, N. C., 1. King's Mountain, Miss Lillian S. Cathcart, for Lincoln Acad., 300; Thanksgiving Offering, 31.10; Fred Handy, 5; Mr. Briser, for Lincoln Acad., 25c.; J. W. Wellman, for Lincoln Acad., 30; Wesley McNair, for Lincoln Acad., 5.

SOUTH CAROLINA, \$5.00.

Charleston, Ladies' Miss'y Society of Plymouth Ch., 5.

TENNESSEE, \$115.00.

Bon Air, Mrs. G. H. Post, 5. Grand View, C. P. Yeatman and Wife, for Grand View Normal Institute, 100; Miss Stratton, for Grand View Normal Inst., Grand View, Tenn., 10.

GEORGIA, \$69.59.

Atlanta, Ladies' Union of Central C., for Scholarship Piedmont Coll., Demorest, Ga., 25. Demorest, "Friends" for Piedmont Coll., 1.50; S. V. Rogers, for Piedmont Coll., 25. Pilgrim Rest, C., 1. Savannah, G. B. Hurd, for Tools, for Beach Inst., Savannah, Ga., 2.09; Miss Clara E. Lincoln, for Furniture and Repairs, Beach Institute, 15.

ALABAMA, \$174.10

Gadsden, 1. Joppa, S. S. Collection, for Joppa, N. and I. Collegiate Inst., 1.10. Marion,

"Friends," for Boarding Dept., Lincoln Normal Sch., Marion, Ala., 75; Teachers and Friends, for Surrey, for Marion, Ala., 63. Talladega, "A Friend," 14; Ullman Bros., for Talladega Coll., 10; "A Friend," for Talladega Coll., 10.

MISSISSIPPI, \$125.20.

Meridian, 3. Moorhead, Mrs. C. H. Pond, for Building Fund, Girls' Ind'l Sch., Moorhead, Miss., 100. Mound Bayou, "Roosevelt Club," for Repairs, etc., Mound Bayou Normal Inst., 14; Patrons and Friends, Thanksgiving Collection, 5.20. Salem and Piney Grove, C., 3.

LOUISIANA, \$46.00

Hammond, C., 5.59; S., 2.11. Jennings, First, 27.50. New Orleans, Fannie E. Young, for Dom. Science Dept., Straight, U., 80c.

WOMAN'S MISSIONARY UNION OF LOUISIANA, Miss Mary L. Rogers, Treas., 10.00.

Hammond, Ladies of Cong'l Ch., for Chinese Mothers and Children in California, 10.

TEXAS, \$6.00.

Bearmont, Nettie Robinson, for Repairs, Strieby Hall, Toulaloo, U., 1. Houston, Mr. Spivey, for Chemical Dept., Tillotson Coll., Austin, Tex., 5.

FLORIDA, \$7.00.

Fessenden, Miss Cora E. Bowles, 2. Georgiana, Mrs. Mary C. Munson, 5.

SUMMARY FOR DECEMBER 1905.

Donations.....\$21,086.25  
Estates.....5,620.69

Total.....\$26,706.94

SUMMARY.

From Oct. 1st, to Dec. 31st, 1905.

Donations.....\$47,511.53  
Estates.....16,035.98

Total Receipts, Three Months. ....\$63,547.51  
Total Expenditures, Three Months 82,086.49

Debt Balance on Current Year.....\$18,538.98

FOR THE AMERICAN MISSIONARY.

Subscriptions for December.....\$25.91  
Previously acknowledged.....39.02

Total.....\$64.93

RECEIPTS OF THE CALIFORNIA CHINESE MISSION, Second Supplementary Account, for August, 1905, William Johnstone, Treas., \$470.19.

FROM LOCAL MISSIONS, \$88.50.

Berkeley, Ann'y Pledges, 30. Fresno, Ann'y Pledges, 5. Los Angeles, First Japanese Pledges, 7. Marysville, Ann'y Pledges, 5. Oroville, Ann'y Pledges, 2. Pasadena, Chinese Ann'y Pledges, 3. Riverside, Japanese Ann'y Pledges, 4.50. San Francisco, Central, Annual Memberships, 27.50. San Francisco, West, Annual Memberships, 2. San Francisco, Bethany Ch., 2.50.

FROM CHURCHES, \$344.09.

Claremont, Ch., add'l, 37.13. Paso Robles, Ch., add'l, 3.75. Redwood, Cong'l Ch., 13. Saratoga, Cong'l Ch., add'l, 22. Santa Cruz, Cong'l Ch., 79.75. Santa Rosa, Cong'l Ch., Quarterly, 1.20. Ontario, Cong'l Ch., 181.26. Oakland, Fourth Ch., in part, 6.

FROM INDIVIDUALS, \$2.60.

Mrs. C. T. Mills, 1.60. Pasadena, Cal., Mr. Kasagawa, 1.

FROM EASTERN FRIENDS, \$35.00.

Marlboro, Cong'l Ch. and Chinese S. S., 35.

RECEIPTS OF THE CALIFORNIA CHINESE MISSION, from Oct. 16th to Nov. 16th 1905, Wm. Johnstone, Treas., \$312.90.

Berkeley, Chinese M. O., 5. Fresno, Chinese and Japanese Monthlies, 4. Los Angeles, Chinese Monthlies, 5; First Japanese Monthlies, 30; Bethlehem, Japanese Monthlies, 28. Marysville, Chinese Monthlies, 2. Oakland, Chinese Monthlies, 4.70; Japanese Monthlies, 16.50; First Cong'l Ch., 20. Pasadena, Chinese Monthlies 1; Greek Monthlies, 2; Japanese Monthlies, 12.50; First Cong. Ch., 10. Riverside, Japanese Monthlies, 1.25. Sacramento, Chinese Monthlies, 2.50. San Bernardino, Japanese Monthlies, 5. San Diego, Chinese and Japanese Monthlies, 1.95. San Francisco, Central, Monthlies 7.25; West, Chinese Monthlies, 5; Japanese Monthlies, 60.75; T. Waternabe, 5. Santa Barbara, Chinese and Japanese Monthlies, 4. Ventura, Japanese Monthlies, 50 cts.

FROM CHURCHES, ETC., \$70.00.

Special Offerings for Superintendent's Salary, 70.

FOR CHINESE MOTHERS AND CHILDREN, \$189.44.

W. H. M. U. OF ILLINOIS, 50. W. H. M. U. OF NORTHERN CALIFORNIA, 91.10. Ladies' Miss'y Soc. of Cong. Ch., Saratoga, Cal., 12; Cradle Roll, 2.64. San Francisco, Branch Cong'l Association of Christian Chinese, 20. Children in School in Chinese, 3.70. Los Angeles, Lem Young, 10.

RECEIPTS OF THE CALIFORNIA CHINESE MISSION, from Nov. 16th to Dec. 20th, 1905, Wm. Johnstone, Treas., \$299.68.

FROM LOCAL MISSIONS, \$197.18.

Berkeley, Chinese M. O., 4. Fresno, Chinese and Japanese M. O., 7.60. Los Angeles, Chinese Monthlies, 3.75; First, Japanese Monthlies, 37.60; Bethlehem, Japanese Monthlies, 25. Marysville, Chinese Monthlies, 2. Oakland, Chinese Monthlies, 3.05; Japanese Monthlies, 13. Pasadena, Chinese Monthlies, 2.25; Greek Monthlies, 3.25; Japanese Monthlies, 12.50. Riverside, Japanese Monthlies, 1.25. Sacramento, Chinese Monthlies, 3.25. San Diego, Chinese and Japanese Monthlies, 1.10. San Francisco, Central, Chinese Monthlies, 5.80; West, Chinese Monthlies, 4.50; Japanese Monthlies, 63. Santa Barbara, Chinese and Japanese Monthlies, 3.75. Ventura, Chinese and Japanese Monthlies, 53c.

FROM CHURCHES HAVING MISSIONS CONNECTED WITH THEM, \$35.50.

Fresno, Ann'y Pledges, 50c. Oakland, First C., *for Japanese Mission*, 20. Pasadena, First C., *for Japanese Mission*, 9.50. San Diego, First C., Ann'y Pledges, 5.50.

FROM OTHER CHURCHES, \$6.00.

Fruitvale, C., 6.

FROM INDIVIDUALS, \$11.00.

Kurunaga, *for Japanese Mission, in Pasadena*, 1. Y. Waternabe, *for Japanese Mission in San Francisco*, 10.

SPECIAL OFFERINGS for Superintendent's Sal., 20.

FOR CHINESE MOTHERS AND CHILDREN, \$30.

Los Angeles, Lem Young, 10. Cong'l Association of Christian Chinese, 20.

H. W. HUBBARD, Treasurer,  
Congregational Rooms,  
Fourth Ave. and Twenty-second St.,  
New York, N. Y.

# WOMAN'S STATE ORGANIZATIONS.

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# American Missionary Association.

## EDUCATIONAL WORK IN THE SOUTH.

**HIGHER INSTITUTIONS.**—TENN.: Nashville, Fisk University. ALA.: Talladega, Talladega College. MISS.: Tougaloo, Tougaloo University. LA.: New Orleans, Straight University. TEX.: Austin, Tillotson College. GA.: Demorest, Piedmont College. ATLANTA, Atlanta Theological Seminary. D. C.: Washington, Theological Department, Howard University.

**Normal and Graded Schools.**—ALA.: Athens, Trinity School. Florence, Burrell Normal School. Fort Davis, Cotton Valley School. Kowaliga, Academic and Industrial School. Marion, Lincoln Normal School. Mobile, Emerson Institute. Nixburg, Cotton Grove Industrial Academy. Joppa, Normal and Industrial Collegiate Institute. Nat, Green Academy. ARK.: Helena, Helena Normal School. FLA.: Fessenden, Fessenden Academy. Orange Park, Orange Park Normal School. GA.: Albany, Albany Normal School. Athens, Knox Institute. Cuthbert, Howard Normal School. Forsyth, Normal and Industrial School. Macon, Ballard Normal School. Marshallville, Lamson School. McIntosh, Dorchester Academy. Savannah, Beach Institute. Thomasville, Allen Normal and Industrial School. KY.: Lexington, Chandler Normal School. EVARTS, Black Mountain Academy. Williamsburg, Highland Normal College, LA.: Jennings, Jennings Industrial Academy. MISS.: Clinton, Mt. Hermon Seminary. Meridian, Lincoln School. Moorhead, Girls' Industrial School. Mound Bayou, Normal Institute. N. C.: Beaufort, Washburn Seminary. Enfield, Joseph K. Brick Agricultural, Industrial and Normal School. Hillsboro, King's Mountain, Lincoln Academy. Lawndale, Clarkson Industrial and Douglass Academy. Troy, Peabody Academy. Wilmington, Gregory Normal Institute. Blowing Rock, Skyland Institute. Saluda, Saluda Seminary. Whittier, Whittier High School. S. C.: Charleston, Avery Normal Institute. Greenwood, Brewer Normal School. TENN.: Jonesboro, Warner Institute. Memphis, Le Moyne Institute. Grand View, Grand View Normal Institute. Pleasant Hill, Pleasant Hill Academy. VA.: Cappahosic, Gloucester School.

**Common Schools.**—GA.: Andersonville, Coe, Duncanville, Endicott, Eureka-Hagan, Hagan-Bethel, Marietta, Pringle, Riggton, Rutland, Swainsboro, Thrift, Trinity. N. C.: Candor, Dockery's Store, Dry Creek, Exway, High Point, Mt. Gilead.

## CHURCH WORK.

**Number of Churches.**—Alabama, 20; Arkansas, 1; District of Columbia, 3; Florida, 1; Georgia, 30; Indian Territory, 1; Kentucky, 21; Louisiana, 17; Mississippi, 5; North Carolina, 55; Oklahoma, 3; South Carolina, 5; Tennessee, 34; Texas, 10; Porto Rico, 4.

## INDIAN MISSIONS.

**Educational Work.**—NEB.: Santee Normal.

**Churches and Stations.**—Santee Agency, 3; Cheyenne River Reservation, 14; Standing Rock, Fort Yates District, 6; Standing Rock, Grand River District, 9; Fort Berthold Agency, 9; Rosebud Reservation, 6; Arapaho and Cheyenne; Skokomish, 16; Crow Agency, 3; Cape Prince of Wales, Alaska.

## CHINESE AND JAPANESE.

**California Chinese Missions.**—Berkeley, Fresno, Los Angeles (3), Marysville, Oakland, Oroville, Pasadena (2), Riverside, Sacramento, San Bernardino, San Diego, San Francisco (4), First Chinese Congregational Church, Santa Barbara, Ventura.

**Hawaiian Evangelical Association.**—Hawaii, Kealakekua, Kukuihaele; Kauai, Waimea; Maui, Paia, Puanene, Wailuku; Oahu, Honolulu.

## PORTO RICO, W. I.

**Educational Work.**—Santurce, San Juan, 5 teachers.

**Church and Mission Work.**—Fajardo and Out-Stations, Humacao and Out-Stations, Juncos and Out-Stations, Yabucoa and Out-stations, Las Cabezas.



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